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of small size, probably degenerated from a superior stock, but hardy and surefooted; sustaining hunger and hard usage better than those of the whites, but inferior to them in form, action, and endurance. All colors are met with, spotted and mixed colors being especially prized.[173]

The different articles of food, skins and grasses for clothing and lodges and implements, shells and trinkets for ornamentation and currency are also bartered between the nations, and the annual summer gatherings on the rivers serve as fairs for the display and exchange of commodities; some tribes even visit the coast for purposes of trade. Smoking the pipe often precedes and follows a trade, and some peculiar commercial customs prevail, as for instance when a horse dies soon after purchase, the price may be reclaimed. The rights of property are jealously defended, but in the Salish nations, according to Hale, on the death of a father his relatives seize the most valuable property with very little attention to the rights of children too young to look out for their own interests.[174] Indeed, I have heard of deeds of similar import in white races.

[173] 'The tradition is that horses were obtained from the southward,' not many generations back. *Tolmie*, in *Lord's Nat.*, vol. ii., pp. 247, 177–8. Individuals of the Walla Wallas have over one thousand horses. *Warre and Vavasour*, in *Martin's Hud. Bay*, p. 83. Kootenais rich in horses and cattle. *Palliser's Explor.*, pp. 44, 73. Kliketat and Yakima horses sometimes fine, but injured by early usage; deteriorated from a good stock; vicious and lazy. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 405. 'La richesse principale des sauvages de l'ouest consiste en chevaux.' *De Smet, Voy.*, pp. 47, 56. At an assemblage of Walla Wallas, Shahaptains and Kyoots, 'the plains were literally covered with horses, of which there could not have been less than four thousand in sight of the camp.' *Ross' Adven.*, p. 127. The Kootanies about Arrow Lake, or Sinatcheggs have no horses, as the country is not suitable for them. *Id., Fur Hunters*, vol. ii., pp. 171–2. Of the Spokanes the 'chief riches are their horses, which they generally obtain in barter from the Nez Percés.' *Cox's Adven.*, vol. i., p. 200. A Skyuse is poor who has but fifteen or twenty horses. The horses are a fine race, 'as large and of better form and more activity than most of the horses of the States.' *Farnham's Trav.*, p. 92. The Flatheads 'are the most northern of the equestrian tribes.' *Nicolay's Oyn. Ter.*, p. 153. Many Nez Percés 'have from five to fifteen hundred head of horses.' *Palmer's Jour.*, pp. 128–9. Indians of the Spokane and Flathead tribes 'own from one thousand to four thousand head of horses and cattle.' *Stevens' Address*, p. 12. The Nez Percé horses 'are principally of the pony breed; but remarkably stout and long-winded.' *Irving's Bonneville's Adven.*, p. 301; *Hastings' Em. Guide*, p. 59; *Hines' Voy.*, p. 344; *Gass' Jour.*, p. 295; *Parker's Explor. Tour*, p. 230.

[174] The Chilluckittequaw intercourse seems to be an intermediate trade with the nations near the mouth of the Columbia. The Chopunnish trade for, as well as hunt, buffalo-robes east of the mountains. Course of trade in

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276 All are habitual smokers, always inhaling the smoke instead of puffing it out after the manner of more civilized devotees of the weed. To obtain tobacco the native will part with almost any other property, but no mention is made of any substitute used in this region before the white man came. Besides his constant use of the pipe as an amusement or habit, the inland native employs it regularly to clear his brain for the transaction of important business. Without the pipe no war is declared, no peace officially ratified; in all promises and contracts it serves as the native pledge of honor; with ceremonial whiffs to the cardinal points the wise men open and close the deliberations of their councils; a commercial smoke clinches a bargain, as it also opens negotiations of trade.[188]

177 231 182 The use of the horse has doubtless been a most powerful agent in molding inland customs; and yet the introduction of the horse must have been of comparatively recent date. What were the customs and character of these people, even when America was first discovered by the Spaniards, must ever be unknown. It is by no means certain that the possession of the horse has materially bettered their condition. Indeed, by facilitating the capture of buffalo, previously taken perhaps by stratagem, by introducing a medium with which at least the wealthy may always purchase supplies, as well as by rendering practicable long migrations for food and trade, the

535 square, stood on the same place, and merely jumped up at intervals, to keep time to the music.' *Lewis and Clarke's Trav.*, pp. 526, 531. Nez Percés dance round a pole on Sundays, and the chiefs exhort during the pauses. 533 *Irving's Bonneville's Adven.*, pp. 101–2, 245. In singing 'they use *hi, ah*, in constant repetition,....and instead of several parts harmonizing, they only take eighths one above another, never exceeding three.' *Parker's Explor. Tour*, pp. 242–3. 'The song was a simple expression of a few sounds, no intelligible words being uttered. It resembled the words *ko-ha-ha-ha-ha-ha-ha-ha*, commencing in a low tone, and gradually swelling to a full, round, and beautifully modulated chorus.' *Townsend's Nar.*, p. 106. Chualpay scalp-dance. *Kane's Wand.*, p. 315. Religious songs. *Dunn's Oregon*, pp. 338–40; *Palmer's Journ.*, p. 124.

276 [188] De Smet thinks inhaling tobacco smoke may prevent its injurious effects. *Voy.*, p. 207. In all religious ceremonies the pipe of peace is smoked. *Ross' Adven.*, pp. 288–9. *Parker's Explor. Tour*, p. 286; *Hines' Voy.*, p. 184. 'The medicine-pipe is a sacred pledge of friendship among all the northwestern tribes.' *Stevens*, in *Ind. Aff. Rep't.*, 1854, p. 220.